1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

the law courts in the city. Now and then State officials visited the village on tour. In the second half of the Jagir period these administrative contacts increased very considerably. At the same time the urban contacts of a section of the village population also grew gradually. These included visiting relations and friends in the city, receiving relations and friends from the city, occasional excursions for shopping in the large city stores and markets as well as for sight-seeing, temporary stay of a short or long duration for work in the city, and finally being in everyday touch with officials resident in the village, who were regarded as an urban element in the village population. Increased contacts with the towns and cities were greatly facilitated by the construction of the metalled road joining Hyderabad with the district headquarters of Karimnagar in the interior of the State. This road touches Shamirpet. With the introduction of bicycles and buses frequent and regular contacts with the urban areas were made possible. The progress of education has been rather slow. In the early-Jagir days only a few children belonging to the higher castes, and also to the upper level families, received any schooling. Even this was confined to a bare acquaintance with three R's. With the opening of a school in the village education was placed within the reach of a much larger section and even some untouchable children started attending the school. Some ambitious parents sent their children to the higher schools in the city where they could learn English. Books, periodicals and newspapers which occasionally found their way into the village conveyed to the people 'strange truths regarding the wide world through the medium of the printed word'. The State administration initiated some of its welfare and nation-building activities in the countryside. Agriculture, Veterinary and Animal Husbandry, Medical and Public Health, and Co-operation and Rural Development departments of the State started functioning in the rural areas. Their representatives and propagandists brought some new ideas and techniques to the village. The villagers saw their demonstrations, heard their talks, and were at times even coaxed into doing things in the new ways. This was indeed novel to them. In the earlier period government had only collected land revenue, heard some of their disputes, tried cases arising out of breaches of law, and occasionally forced them to provide practically free labour and 'presents' for touring government officials, but had never interfered with their agricultural

practices or with their methods of cattle keeping. Compulsory vaccination and inoculation were introduced. The village people did not clearly understand the implications of the political movements that were developing in the city. The Muslims, thinking that they belonged to the 'ruling race', supported the Nizam and later the communalist Muslim party. The educated and city-influenced Hindus had sympathy with the Arya Samaj (a Hindu revivalist and reformist body), and the State Congress (a democratic political party affiliated to the Indian National Congress and dedicated to the ideal of self-government and democracy within the State), but could not express their sympathies openly. At least outwardly the landed Hindu peasantry maintained a loyalist attitude towards the established authority. These were the major influences that operated in the community. Nearly all of them had a slow and uncertain start, but gradually their intensity and effectiveness increased. As an outcome of their operation, at the close of the Jagir period, we get a picture of the village which is very different from the one that it would have presented in the pre- or early-Jagir period.

What then are the main lines of variation? In what spheres of community life are the changes most pronounced? As we find them most pronounced in material culture and technology, it would be appropriate to begin our analysis of change with this aspect of life. These changes have resulted in the acquisition of new habits and styles, of new tools and technological processes, and of a new outlook on things in general.

In the dress and ornaments of the village people there has been very noticeable change. The old-style peasant dress is now giving way to new-style clothes cut and stitched in imitation of the urban style. While it is still common to see an Indian lower garment—Hindu *dhoti* or Muslim *pyjama*—Western-style shirts with collars have mostly replaced the native upper garments. In the former times only the village headman, rich Reddis and Muslims, and the high-caste Brahmins and Komtis wore 'respectable' and semi-urban clothing, and that too only when they were to receive an important visitor or while going to the city. With the exception of this small minority, all others wore the traditional peasant dress. Spinning was done on the hand-wheel at home and cloth was woven by village weavers. Now the situation has changed. At present hardly any spinning is being done by the people, and the village weaver

THE CHANGING SCENE

000 well as the village cults still continue to retain their former position.

178 621 The Police Action undertaken by the Indian Union in 1948 changed the fortune and status of the State of Hyderabad. The most significant outcome was that political power changed hands —from an extremist communal party to the people of the State. It had a profound effect on the rural areas. However, sufficient time must elapse before we can evaluate its total influence on the life of the community. But it has set in motion certain trends which are not without interest to the student of social change in peasant communities.

178 578 621 The first definite change is that Muslims who occupied a privileged position during the former régime now no longer do so. On account of some of their un-neighbourly acts of terrorism during the last phase of extremist Muslim rule in the State some of them had become very unpopular. Fearing retaliation by the Hindus they ran away from the village temporarily. Now they have all returned. For some time they were jeered at and ridiculed, but at the time of our study cordiality had returned to the Hindu and Muslim sections of the population.

178 651 661 The second noticeable change is that under the administrative reforms initiated by the new administration forced labour and forced extraction of hospitality by government officials have been prohibited. In practice they still continue on a restricted scale. Government's decision to take determined steps against bribery and corruption has been announced; but firm action still remains to be taken in this direction.

423 178 Thirdly, the abolition of feudal estates has been a big step in the direction of land reform. With the end of the Jagirdari system Shamirpet has once again come under normal district administration. Further reforms ensuring a more equitable distribution of land, fixing a maximum limit on land holding and ending the evils of absentee landlordism are under contemplation. When these plans materialize substantial changes can be expected.

178 704 654 Fourthly, the government has intensified its welfare and nation-building activities. The village is to have a better school in the near future. The Public Health Department is already more active. The Agriculture and Veterinary departments are making a better planned and organized effort towards the introduction

of more scientific methods in their respective fields. But the results of these efforts can be judged only after a few years.

31: Slater S-5 (1916-1917) 1918 AWI India
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Agriculture.—Area under each of the principal crops :—

	ACRES.		ACRES.
Paddy	123·17	Ragi	171·9
Sugarcane	4·21	Cholam (for cattle) ...	4·27
Coconut topes ...	2·11	Sazzulu	0·27
Other fruit trees and scattered shade trees	11·21	Chamulu	6·36
		Gram	8·30
Betel gardens ...	1·4	Dholl	6·31
Plantain	4·22	Groundnut	12·15
Mango	1·0	Castor seeds	2·4
		Other crops	18·10

Out of the dry land, nearly 250 acres yield only one crop per annum, about 60 acres two crops. Almost all of the wet land yields two crops. There is no land yielding three crops per annum.

The methods of cultivation are the same as in Thettupalli in the Chittoor district of the Madras Presidency.

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Implements.—In one house only an iron plough * is used. The rest use the country plough made of wood.

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Other agricultural implements used are yoke, picottah, *yethambana*, hoe, *guntaka*, *donthi*, *pandluminu*, *gorru*, *palikiguntaka*, *mamoti*, scythe and other minor implements.

The *gorru* is a seed-drill, with a bowl to put the seed in, and bamboo tubes to distribute it. The *guntaka* is a six-bladed harrow, the *palikiguntaka* a twelve-bladed harrow. The *donthi* is a log of wood with twenty wooden teeth, each 5 inches long and half an inch thick, with a curved contrivance at the end of the handle which the driver holds against his stomach. It is used for powdering the soil. The *pandluminu* is a variety of the same.

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Stock—

Oxen	144	
Cows	111	
Male-buffaloes	...	
Cow-buffaloes	5	(These do not thrive well here).
Young stock of above species.	103	
Horses	4	
Donkeys	15	
Mules	...	
Sheep	27	
Goats	14	
Pigs	4	

In the mornings cows are fed with grass, gram well pounded with the addition of water and rice bran. Then they are let out to graze in the fields. In the evening they receive the same as in the morning and oil-cake. They are also fed with rice straw and ragi straw. Sometimes cholam also is used and its stalks.

Bulls receive almost the same as cows, but are given less of green grass. Gram is fried and made into flour and then used; also Bengal gram and oil cake.

[* The Mysore State Department of Agriculture manufactures and sells cheap and handy iron ploughs. The general use of these would be of immense advantage on dry land.—Ed.]

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